

Stevenson's Cup of Misery.
R. L. Stevenson, writing in 1893 to George Meredith, in an epistle quoted in a new edition of his "Letters," says, with heart touching pathos:
"For 14 years I have not had a day's real health. I have wakened sick and gone to bed weary, and I have done my work unflinchingly. I have written in bed and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam for weakness, and for so long, it seems to me, I have won my wagger and recovered my glove. I am better now—have been, rightly speaking, since first I came to the Pacific—and still few are the days when I am not in some physical distress. And the battle goes on—ill or well is a trifle so that it goes. I was made for a contest, and the powers have so willed that my battlefield should be this dingy, inglorious one of the bed and the physic bottle. At least, I have not failed, but I would have preferred a place of trumpetings and the open air over my head."

The Life Line in One's Hand.
There are three prominent lines in the palm—the line of life, that of the head and the heart line.
The line of life begins on the inner boundary of the palm, about midway between the thumb and the forefinger. If we imagine the left hand to be a map, with the fingers pointing north, this line runs toward the southeast, then curves toward the south and in some hands curves finally toward the southwest. It thus skirts the base or "uprise" of the thumb, known as the "uprise" of Venus. If it is deep, broad, of good color and extends nearly or quite to the wrist and if the rest of the hand indicates vitality and cheerfulness, the subject may be expected to live to a green old age; he has a good disposition and the qualities which good health and good temper usually create.

Crane Island.
In Lake Minnetonka, Minnesota, there is a picturesque island which takes its name from the fact that it is uninhabited by man and given over to the cranes. Generations back these birds decided upon this spot for a summer resort. As times went on and the surrounding islands populated no man had the heart to disturb them, until now Crane Island is pointed out from passing boats as one of the curiosities of the northwest.

Shaves and Colds.
It is not generally known among men that close shaving is apt to bring on a cold. Barbers, however, are acquainted with this fact, and it is rather on account of it than through any desire to bring their patrons back soon again that they do not, unless ordered to, administer close shaves.

The Burlington's California Excursions; Personally Conducted.

Every Wednesday night from St. Louis and Chicago the Burlington's Personally Conducted Tourist Sleeper Excursions leave for California. In addition to the protection of special conductors, the crowning feature is the route through scenic Colorado and Salt Lake City. These Excursions are a feature in the Burlington's passenger service.

Very Cheap to California and Return.—Much less than half rates are made September 19th to 27th, inclusive. Final return limit, November 15th.

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Including Nebraska, Kansas, Colorado, Utah, Montana, California, Washington and Oregon and the Dakotas. September 3d and 17th are the selected dates for these great Autumn Excursions. The Burlington has the best trains to Kansas City, St. Joseph, Omaha, Denver, St. Paul and Minneapolis.

Do us the favor to write for Burlington descriptive matter; outline your trip and let us advise you the least cost. Any ticket agent can sell via the Burlington; it is the greatest railroad within the Louisiana Purchase; it is the main traveled line to the West and Northwest. Of its 8,160 miles of railroad, 5,000 miles are main lines.

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A bad complexion generally results from inactive liver and bowels. In all cases DeWitt's Little Early Risers produce gratifying results.—W. T. Brooks.

Science has found that rheumatism is caused by uric acid in the blood. This poison should be excreted by the kidneys. Foley's Kidney Cure always makes them well.—Clarke and Kenney.

Any advertised dealer is authorized to guarantee Banner Salve for better eczema, piles, sprains, scalds, burns, ulcers and any open or old sore.—Clarke & Kenney.

Sick Headache?
Food doesn't digest well? Appetite poor? Bowels constipated? Tongue coated? It's your liver! Ayer's Pills are liver pills; they cure dyspepsia, biliousness.

25c. All druggists.
Want your mustache or beard a beautiful brown or rich black? Then use **BUCKINGHAM'S DYE** for the whiskers.
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SAVAGES IN JAPAN.

THE HAIRY AINOS AND THEIR RESERVATIONS IN THE EMPIRE.

Odd Customs Practiced by These Aboriginal People of Japan. Unique Styles in Baby Names. Their Resemblance to Our Indians.

The Ainus, generally known to Americans and Europeans as "the hairy Ainos," are the only aboriginal people now living in Japan. They are called "hairy" in contradistinction to the smooth faced Japanese, Koreans and Chinese. Their present home is in Hokkaido, or Yesso, the most northerly part of the empire, although it is supposed that in earlier times they occupied most of the entire country. Ancestors of the Japanese of today found them in possession and by force of superior arms and civilization gradually drove them to the north, much in the same way as the savages were driven back toward the Pacific by the early settlers in America.

The Ainus live today pretty much as the Indians on their reservations in the west. They are still for the most part half savage, and the Japanese name for them, "Yesso," means barbarian. They are very skillful in hunting and fishing, which are their chief occupations. They are under the protection of the imperial government and are entirely separated from the Japanese. The latest census showed that they number very nearly 17,000.

Among the many curious customs of the Ainus perhaps the quaintest is their method of naming their children. They observe a peculiar economy in giving names. The infant must go without a name until it shows itself worthy of bearing one. It is sickly and not likely to live, it is not considered worth while to waste a name upon it. As each child must by immemorial custom have a brand new name, used by no one in the community, names are scarce and must be guarded. If the child should be given a name borne by some one else, the ghost of the former possessor of the name may come back from the underworld to avenge the slight.

It is customary to take a name from some incident that occurred at the child's birth or it is left to the parents afterward to choose one for it. Should the infant come into the world with a smiling face it might be called Ikishimaburu, which means a smile, or fond parents may call it Kamoisage (a pulling rope of the gods) if they wish their child to be in the special care of the gods.

From the age of 7 to 10 Ainu children of either sex have their heads shaved, but after 11 they are allowed to have long hair and wear the same clothes as grown persons. They wear no clothing unless the weather is very cold. The favorite and almost exclusive ornament is the earring, usually made of metal. What clothing is worn is made of straw. They never wear shoes or other covering for the feet except as a great luxury and mark of distinction on ceremonious occasions.

The men carry small knives and tobacco pouches, and the women carry small looking glasses and knives. The knife is used as symbolic. The maiden wears it with the blade bare, but when she marries it is worn in a sheath. The women also paint their faces, using a kind of ink for the purpose.

The Ainus live mostly by fishing and hunting. They hunt the bear and deer, catch salmon and other fish and grow potatoes and millet. Whenever they can get it they eat rice, which they regard as the best food, though they do not raise it themselves. Both sexes smoke tobacco and drink liquor.

The marriage customs differ widely from those of the Japanese. The question is first settled between the youth and maiden, who then refer the matter to their parents through a mediator, who should be a relative of the prospective bridegroom. The man must send a present of lacquered ware, which is regarded by them as one of the most precious things in the world. This, however, is reclaimed by him if his wife afterward seeks a divorce.

Ainus live in dwellings of about the same class as those of the American Indians. The rude hut has two windows, one of them for ordinary earthly uses, the other reserved for the entrance of the gods.

Woman is fairly treated and held in deep respect. The man is not allowed to enter the house when the woman is in it alone, and he is not permitted to walk behind a woman. When a man meets a woman, he must salute first, by smoothing his beard and rubbing his hands. Then she responds by touching her nose with a finger of her left hand.

During October the Ainus hold a religious fete, which is called the bear festival, because they sacrifice a bear which has been carefully fostered for three years.

Judicial punishment among the Ainus consists of a severe beating with a stick administered to the culprit. The crimes are generally theft—stealing articles or the wife of a neighbor. As there are eight men to one woman the majority of the males are not married, and wife stealing is very common. The accused is subjected to a long examination by the chief of the community and is then compelled to resort to the ordeal of fire. He must take a stone out of boiling water. If innocent, the Ainu think he will not be injured. If the question cannot be settled in this way, the principals in the dispute must fight it out.

The Ainus are polytheists, though they limit their gods to two, a god of fire and a god of water. The first is called Kabekamol and the latter Hato-kamol. They also, like most peoples who have a religious system, believe in some sort of heaven and hell—Japan and America.

Mr. John Tippis, Colton, O., says: "Foley's Honey and Tar cured my little girl of a severe cough and inflamed tonsils."—Clarke & Kenney.

To Cure a Cold in One Day
Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c. (325-1yr)

L. & N. Special Rates.

Summer excursion rates via L. & N. R. R. to point named below and return: Lexington and return 60 cents for round trip Sept. 10, 11, 12, 13, 14. Return limit Sept. 16. Account the colored fair.

Buffalo, N. Y., and return \$14.60 via Big Four and Pennsylvania Lines, via Erie R. R. and C. H. & D. Ry. \$13.60. Final limit on all tickets 20 days from date of sale. Every one should take advantage of these rates to visit the great Pan-American Exposition.

Indianapolis, Ind., and return at one fare, \$5.65, Sept. 13, 14, 15. Good returning until Sept. 23. Account Grand Lodge I. O. O. F.

San Francisco, Cal., and return at the very low rate of \$5.50 for the round trip. Tickets on sale Sept. 13 to 26. Final limit returning Nov. 15. Stopovers at points West of Denver, Col., going or returning. Account of Episcopal Church Convention.

Cincinnati, O., and return at one fare, \$2.35, for round trip Sept. 14 and 15. Return limit Sept. 28. Also 1 1/2 fare, \$3.15, for round trip Sept. 16 to 28 inclusive. Return limit Sept. 30. Account Cincinnati Fall Festival.

Cincinnati, O., and return at one fare Sept. 9, 10, 11. Good returning until Sept. 20.

Norfolk, Va., and return at one fare for round trip September 7 and 8; limited to September 15.

Ewing, Ky., and return September 11 to 14 inclusive at one fare for round trip; limited to September 16. Account Ewing Fair. Special train leaves Paris daily at 8:30 a. m. Returning leaves Ewing at 5:30 p. m.

Home seekers' excursions to California at rate of \$70.55 via Louisville, or \$73.40 via Cincinnati, on sale August 6 and 20, also September 3 and 17. Return limit 21 days from date of sale. Stopovers going at points West or Denver.

Cleveland, O., and return at the very low rate of \$7.45 for round trip on September 8-12, inclusive. Return limit September 15, with provision for extension to October 8. Account G. A. R. Encampment.

Natural Bridge excursion at \$1.50 round trip on following dates: July 14 and 28; August 11 and 25; September 8 and 22; October 6 and 20.

Round trip Buffalo, N. Y., \$14.60 on sale daily. Final limit, eleven days. Round trip \$18.15. On sale daily. Final limit 15 days.

For further particulars regarding any of above rates call on or address F. B. CARR, Agent, or HOUSTON RION, T. A., Paris, Ky.

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FREE TRIAL—Write to-day, the samples are free.
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Three sizes: 25c., 50c., \$1. All druggists.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows. Leave it with him. We are willing.
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A cheap remedy for coughs and colds is all right, but you want something that will relieve and cure the more severe and dangerous results of throat and lung troubles. What shall you do? Go to a warmer and more regular climate? Yes, if possible; if not possible for you, then in either case take the only remedy that has been introduced in all civilized countries with severe throat and lung troubles, "Boschee's German Syrup." It not only heals and stimulates the tissues to destroy the germ disease, but always inflammation, causes easy expectoration, gives a good night's rest, and cures the cough. Try ONE bottle. Recommended many years by all druggists in the world. Get Green's Prize Almanac.—W. T. Brooks.

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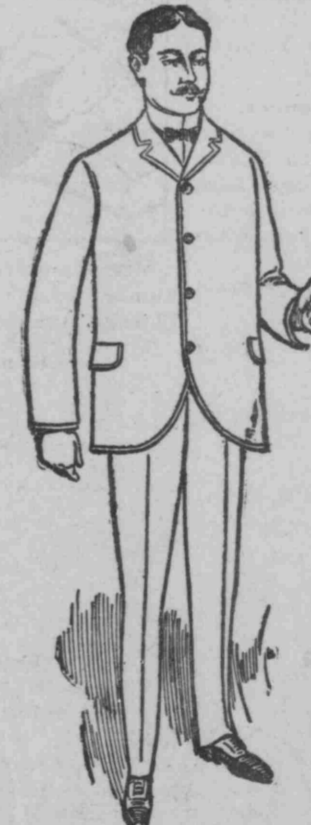
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